Should Be Aroused to Condemn the Wrong - An Eloquent Discourse on "Predestination and Free Agency."

terday morning at 10:30 o'clock Beth tAbaba on "The Public Conscience," taking his text from Exodus 23.2. He began by saying that civilization the fruit of the consociation of men. As long as the Indian remains in his wigwam he remains an Indian, as Emerout of his wigwam the long way toward the culmination of human accomplishment begins to be shortened. Civilization makes possible many things

hich individual effort could not possibly

bring about.

FRUITS OF CIVILIZATION.

But the fruits of civilization are not to be found only in the material tokens of its activity, such as public buildings, parks, postoffices, libraries, jails, schools, etc. There are other outgrowths of the association of men, though invisible to the physical eye, yet none the less powerful factors in the progress of the race. Among these are public opinion, and the public conscience.

To many these may appear, if not identical, yet very closely associated, liut

What is needed is an aroused public con-science that shall condemn wrong, and give its approval to worthy ends and high

of the community. This must come from the "fear of God," for where there is no fear of God in a community there are no justice, no truth, no honor. This aroused public conscience shall be like the still small voice that came to the prophet in the wilderners, insisting upon righteousness, through whirlwind of sin.

through storm of passion, through up-heavals of violence, always insistent on the right, always persistent for morality. The service was largely attended, and the elequent words of the Rabbi proved food for reflection and inspiration for wholesome thought.

GOD'S WILL RULES ALL.

Rabbi Calisch on "Predestination and

Rabbi Calisch on "Predestination and Free Agency."

Rabbi E. N. Calisch spoke Friday night at Beth Ababa on "Predestination and Free Agency." He began by defining the doctrine as it existed in various faiths from oldest times, citing the mythologies of Greece and Rome, describing the Pareae and the pathetic history of Oedipus Tyrranus. He then took up modern faiths, and gave expositions of the views as held by the Mohammedans and the followers of Calvin. He continued that nowhere in Jewish docurine was the touching that the destiny of the individual is forever fixed, irrespective of his own actions, or that there is taken from him the choice to conduct his life on any path he may select. The sentiment of the text (Deut. xxx., 19), that the curse and the blessing was laid before them for choice, was returned again, each country in holy writtened.

iterated again and again in holy writ, and in rabbinical writings.

The use of the phrases, "God willing," "God's decree," "God giveth and taketh away," Imply, however, the bestef of God's control over the universe, in what way and to what extens?

GOD'S WILL GOVERNS ALL.
There are, continued the Rabbi, personal freedom and universal necessity. God's will governs cosmic life, and man's will governing his individual life, must make his wid conform to the universal mske his wid conform to the marketing will. Man has free will, but not unlimited, fineofar as freedom from results is involved. A man living in a community finds that there are certain laws governing organized society, to which he must conform his life, or else endure the consequence of society's dispreasure. When the order his life, or else endure the consequence of society's dispeasure. When his own inclination conflicts with the established rules of the community, he must either subdue his inclination or suffer the result insofar he has complete choice.

Similarly God hid down certain laws, physicial and moral, for the government of the universe, end man must act is secondaries with them, if he would be happy and fulful his foreordained destiny. The speaker illustrated this point by examples from the physical world. The action of fire is a universal necessity, but whether it works were foreordained in the ages back, its occasional action, man's free choice, What applies in the moral world. There are laws laid down, whose action is unscepable, whose violation brings its includable result, because these laws included by record of Ms choice, whether he follow the moral world. There are laws laid down, whose action is the sinclucable result, because these laws included by the control of the structure of the moral world. There are laws laid down, whose action is included by result, because these laws included by the control of the scape to the moral world. There are laws laid down, whose action is included by the control of the scape to the moral world. The control of the scape to the moral world applies in the moral world. The control of the scape to the moral world applies in the moral world. There are laws laid down, whose action is included by result, because these laws included by result, because these laws included by the scape of the moral world applies in the moral world. The control of the scape to the moral world applies in the moral world. The control of the scape to the moral world applies in the moral world in the specific of the scape to the moral world applies in the moral world. The control of the scape to the scape to the moral world applies in the moral world. The control of the scape to the scape to the moral world applies in the moral world. The control of the scape to the moral world applies in the mor

complete his destiny. Greatness was redestinated for him, if he chose to foll the moral law, but greatness was not be his if he chose the curve in place

The thought of absolute predestination is a soothing one; it shifts the burden of



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